

Unveiling of God no 25

God always Reveals Himself in that Manner

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Brian Kocourek, Pastor

Hebrews 1:1 *God, who at sundry times* (in various different times), *and in divers manners* (and in various different manners) *spoke in time past unto the fathers by the prophets,...*

Notice that Paul says here that God had spoken to the fathers throughout various different time, and in he took on many different methods and forms. So in this one sentence we see Paul speaking of One God, the only True God used different methods and forms to speak to the fathers throughout many different time frames.

In other words the One God, used many different forms and methods over a great span of time. So out from what Paul is telling us is that the One True God doesn't change his Message but he certainly changes his form and method.

Now, this morning I am going to pick up at paragraph 47 of brother Branham's sermon **The Unveiling of God** and I'm borrowing heavily on Br. Vayle's thoughts from his sermon on the same subject because I could not come up with better words to say it, so I am going to give it to you the best I can using God's prophet and Teacher.

So we pick up at pp. 47 where brother Branham said, "Notice, *through the ages, the same way, by His prophets He has revealed Himself. Them wasn't exactly prophets; they were gods. He said so.* (For what they spoke was God's Word. *They were the flesh that God was veiled in. They were gods. Jesus said, Himself, said if, "How can you condemn Me when I say I'm the Son of God, and your own law says that them who the Word of the Lord came to was gods?" See? So it was God formed in a man called a prophet. See? And the Word of the Lord came to this man, so it wasn't the prophet; the prophet was the veil, but the Word was God. The man's word won't act like that. See what I mean? It cannot act in that manner. But potentially it was God. See, He was the Word of God in the form of a man, called "a man." Notice, *He never changed His nature, only His form. Hebrews 13:8, said He's the same yesterday, today, and forever.* So He did not change His nature when He come. He is always that Prophet, all down through the age, same thing, the Word, the Word, the Word, the Word. See? He cannot change His nature, but He changed His form. Hebrews 13:8, said *He's the same yesterday, today, and forever. He just changed His mask.**

Now, I would like to break down this paragraph and tie it right back into the Scripture which we read for our text this morning. In this paragraph 47 of brother Branham's sermon **The Unveiling of God**. where he says, "Notice, *through the ages*, he's speaking of the word that Paul used "*in sundry times*". Then brother Branham adds, "*the same way*", but not he is not talking about the same vessel. Then he adds, *by His prophets He has revealed Himself. Them wasn't exactly prophets; they were gods.*

Now, that statement has been taken out of context by those who do not brother oppose Brother Branham and they use it to try to claim he is off the Word somehow. And notice that those who criticize him for it do not know what he meant by that, and instead of investigating why, they just resort to being critical. But if you follow through with what he said with what he says next, you'll see that he ties what he said in with what Jesus Himself said about the prophets.

He said so. (And of course this "**he**" that William Branham is referring to here is Jesus Christ Himself. And he tells us why Jesus said they were Gods...) *For what they spoke was God's Word. **They were the flesh that God was veiled in. They were gods. Jesus said Himself,** said if, "**How can you condemn Me when I say I'm the Son of God, and your own law says that them who the Word of the Lord came to was gods?" See?***

So brother Branham is not speaking out of turn here, but is telling you what Jesus Himself said about the prophets.

Let's turn in our Bibles to **John 10:22** *And it was at Jerusalem the feast of the dedication, and it was winter. 23 And Jesus walked in the temple in Solomon's porch. 24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? **If thou be the Christ,*** (Notice, **not** "are you anointed", but rather "are you **the** anointed **one**".

Are you "**The Christ**") **tell us plainly. 25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.**

Now, he's talking about vindication here. God spoke it, He echoed it, and God brought it to pass.

But watch what Jesus says next. **26 But ye believe not, because ye are not of my sheep, as I said unto you. 27 My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. 30 I and my Father are one. 31 Then the Jews took up stones again to stone him. 32 Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me? 33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. 34 Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? 37 If I do not the works of my Father, believe me not. 38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him. 39 Therefore they sought again to take him: but he escaped out of their hand,**

Now, Jesus did not just make this up, Jesus was quoting what the prophet David said in **Psalms 82:6** *I have said, **Ye are gods;** and **all of you are children of the most High.***

And that is exactly what William Branham is pointing to when he says the same thing. In other words the purpose of this sermon is to tell us something that may be going over the heads of the people.

Like brother Vayle did when he taught on the Parousia of Christ where he made the statement, "*No God no prophet, no prophet no God.*" That was back in 1982 at the Columbus convention. I remember it well. because it told us the reason we have a prophet on the scene is because God Himself is on the scene.

And where you have a prophet on the scene you will always have God Himself on the scene. And where there is no prophet on the scene is because God Himself is not on the scene.

So that should make it clear that God identifies with man through the instrument of His choosing which is His prophets.

Then brother Branham continues by saying, "*So it was God formed in a man called a prophet. See? And the Word of the Lord came to this man, so it wasn't the prophet; the prophet was the veil, but the Word was God.*

Now, this revelation alone ought to send you into rapturing faith. Notice, and let's break down what he just said here one thought at a time. let's look at the first part...

He said, "*So it was God formed in a man... and that man happens to be... called a prophet.*

Alright, so we have two things to think about here.

1) *God was formed in a man*... And we must ask ourselves what does that mean?

The best definition I could come up with from the dictionary is: *a particular condition, character, or mode in which something appears:*

So we see that God used the body of different men with different personalities, and different shapes and sizes to bring his Message to a people.

That does not mean the man Himself is God, but it means that God used their form, shape or vessel in order to make contact with and bring forth His Message to a people.

Now, the best Scripture I know where this is presented to us in an understandable way is in **Deuteronomy 18**.

Deuteronomy 18:15 *The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; (just like Moses) unto him ye shall hearken; (unto him shall you pay close attention to what he will tell you)*

16 *According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.*

Okay, so we have prophets because that is what the people asked God to give them. Its just that simple.

When God appeared in the Pillar of Fire, the people were afraid, so they said, "tell you what God, we are asking you instead of speaking to us directly, please send us a man like Moses to speak to us, because we are too afraid of your great presence that is veiled in that pillar of fire which destroyed the Egyptian army.

So God said, "*Okay, if that is the way you want me to speak to you, so be it.*"

17 *And the LORD said unto me, They have well spoken that which they have spoken.*

Good plan, people, now you are catching on... Then God says,...

18 *I will raise them up a Prophet from among their brethren, like unto thee, (Moses) and I will put my words in his mouth; and he shall speak unto them all that I shall command him.*

Now, in order for this to happen, God has to make sure He chooses a man whose nature is so obedient that he will not even think of adding a few of his own words to what God tells him to say. And he had such a man in His first born son, Jesus.

John 14:31 *But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.*

John 12:49 *For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.*

John 12:50 *And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.*

John 10:18 *No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.*

Now, back to **Deuteronomy 18** and we will pick up at verse **19** *And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.*

Oh, brother, there you are. I don't know about you but I think it will be much easier for a person to take heed to the prophet than to have to answer to God why they didn't take heed.

God just doesn't send a prophet for an exercise in futility. He sends the prophet to speak on His behalf, and that ought to tell you what the prophet has to say is of utmost importance. And if that prophet does not come and tell you what God told him to tell you, that prophet is in grave danger Himself.

20 *But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.*

Now, I would like to read that to some of these Pentecostal preachers who get on the air and are always saying, "The Lord told me such and such". They brag as though they have a way with God that God is under some obligation to them as though God answers to them and not visa a versa.

Like Oral Roberts would grab the person and in a very demanding way, he would say, "Jesus Heal!!!" Jesus Heal!!!! like Jesus is some sort of dog, and he wants him to follow him.

And how many people get a feeling and call that God? I am sorry but God is not in your feelings. God is in His Word. We ought to be very careful to say God showed me this or that unless we know without certainty that it was God showing you those things.

Because look what God says next...**21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken? 22 When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.**

Now, by converse thinking, then we ought to be well afraid of the man who speaks in the name of the Lord and the thing does come to pass. Because God is with that man, and you have to be either a fool or real gutsy to question whatever it is he tells you in the name of the Lord.

Because after all, what man has power to make his own words come to pass?

But if you watch, these Pentecostal preachers that says the Lord told me this or that, when the thing doesn't happen, they never mention they were wrong and had a spirit on them. No, they never would do that. But listen, it's not about the vessel, it's all about God. And how dare anyone do anything on their own and then say God told me to do it.

That's counterpart to the 70's saying where people would say, "The devil made me do it". That's what Eve said, but the devil can't make you do anything you don't want to do first. And I will even go as far and say that MK ultra which was the governments secret operation that they would drug people and then send them audible voices that would tell them to murder this one or do this and do that. If the devil can't make you do anything against your will, then how do you think man with a few drugs can do it.

Now, I will admit that the drugs may loosen you up and make you more relaxed about doing things you normally wouldn't do. But you have a free will and God made you that way.

The Serpent did not rape Eve, he seduced her. And to be seduced she had to give in to the seduction. Bill Cosby used quaaludes mixed with alcohol to make his many victims feel relaxed and resulted in a drunken sleepy high. But that is the feeling in the body, yet God gave us a mind that is greater than our body, and he gave u free moral agency to consent or not consent.

So if the devil can't make you do it, then you are going to be held accountable for all acts done in the body, and that includes obeying the voice of God by hearkening to it, or just ignoring it.

And brother Branham tells us that a man's word won't act like that of a vindicated Word that a prophet who speaks only what God tells Him because God is obligated to bring to

pass what was he tells him to say... Because, after all, a man doesn't have the power to back up his own words.

*"The man's word won't act like that. See what I mean? It cannot act in that manner. But potentially it was God. See, He was the Word of God in the form of a man, called "a man." Notice, He never changed His nature, only His form. **Hebrews 13:8**, said **He's the same yesterday, today, and forever**. So He did not change His nature when He come. He is always that Prophet, all down through the age, same thing, the Word, the Word, the Word, the Word. See? He cannot change His nature, but He changed His form. **Hebrews 13:8**, said **He's the same yesterday, today, and forever**. He just changed His mask.*

Now the word 'formed' may not be the exact word we would use, but God's prophet chose to use that word, so this is prophetic thinking, not human thinking as you and I might do. "**God formed in a man**." Now we know there's really no Scripture for that in the sense of a definitive statement somewhere but we know that God said to **Jeremiah**, "**I knew thee before thou was formed in the womb**." God foreknowing the forming and God bringing about the forming and now we hear him say, **God formed in a prophet**. So let's read on and see what he says by that.

pp. 47 *And the Word of the Lord came to this man, so it wasn't the prophet, the prophet was the veil, but the Word was God.* (All right.)

Now, we find *the Word of the Lord coming to this man* and now then God being that Word is formed in that particular man, and you will find, of course, that that will not only be as far as a literal word is concerned, like "**the Word came to Moses concerning in the beginning God created the heavens and the earth**," and so on; **the Word coming through Paul**, you know, **God doing so and so** which is what we are used to. But we can see that God's Word manifesting through the characteristics that are in the Word and now coming through or being expressed or manifested through the flesh of the man.

pp. 47 *And the Word of the Lord came to this man, (not another man) so it wasn't the prophet, the prophet was the veil, but the Word was God.* (All right.)

Then what is it that is being formed in the man? It is The Word of the Lord that is being formed, *line upon line, precept upon precept, Word upon Word*, because we see it manifesting in the way he does and the words he uses to speak.

pp. 47 again He said, *See what I mean? It cannot act in that manner. But potentially it was God.*

Now, he's not talking about how the prophet acts, he is talking about how the Word of God in the prophet acts. It's not about the prophet himself. It's all about God. The Word of God in the prophet.

He said, *The man's word won't act like that*. (Now there you're back to **Deuteronomy 18**, because just the saying of It is not what brings it to pass; because if that were so then anyone who said God's Word would bring that thing to pass.

But it's the man yielding Himself to what God tells him to say sets the scene for God then to back up what God said to the man to say, showing it is God and not man.

It's either got to be God saying it, even though it's said through a man or it won't come to pass. So brother Branham said, *See what I mean?* And he's talking about God or *the word of God being formed in the prophet*, which is actually the manifestation through the attributes and the Word of the Lord there and the attributes of the power of God proving that the Word is in the man.

Now he said, "*This is not something that is normal; it's supernatural,*" now he said, "*but potentially it was God.*" Now potential is not the real thing, so therefore, "this man, the prophet is not God per se but he's the veil," as Bro. Branham said, "*and you will find the Word of God coming to him and working through him and showing that that is the way that God is doing it.*" Now you may not like that, but that is what he is telling us here.

PP. 47 See, He was the Word of God in the form of a man,

Now that's the prophet; he becomes the Word of God in the form of a man. **Now the man's on the outside, the Word of God is on the inside.** But the man acts according to what is said; and it can't be said unless it is in the heart first to say it. "*As a man thinketh in his heart, so is he, and out of the abundance of the heart, the mouth speaketh.*" So he thinks it first, and meditates upon the word of God, then he speaks it, and then he has to step into what he speaks. And that proves that it is God in Him working to will and to do.

Notice, He never changed His nature, He never changed His nature, only His form. Hebrews 13:8, "He's the same yesterday, today, and forever."

Notice how br. Branham ties **Hebrews 13:8** with the prophet. So you must remember that.

So He did not change His nature when He came. He is always that Prophet, all down through the age, the same thing: the Word, the Word, the Word, the Word. See? He cannot change His nature, but He changed His form. Hebrews 13:8, said, "He's the same yesterday, today, and forever." He's just changed His mask.

In paragraph 46 he said, *This was a part of His way. This is the way He manifests Himself to us, manifests the Eternal Word of God, Jehovah made flesh.*

Like in John 1, it says, "In the beginning was the Word, and the Word was with God, and the Word was God."

and then in the next paragraph which we have already read, he says, **47 He is always that Prophet, all down through the ages, the same thing: Word, Word, Word, Word. See? He cannot change His nature, but He changed His form. Hebrews 13:8, said He's the same yesterday, today, and forever. He just changed His mask.**

But his mask has been a prophet all the way through.

Then, why don't we read it this way: "*In the beginning was the Word, who was what? The prophet! In the beginning was the prophet and the prophet was with God and the prophet was God, and the prophet is God.*" **God's His own prophet.**

Not **Jeremiah**, Not **Ezekiel**, Not **Isaiah**, not **Elijah**, Not **Elisha**, and not **William Branham**. Those are merely the figures in the flesh that God particularly by predestination brought them out in a certain way so that they would absolutely reflect what God wanted, be true to that Word and say It no matter where the chips fell and let God back them up and they just stood there. And that's **Hebrews 13:8** if you really understand It.

Now you could also say in this hour because the prophet is also called Son of man, you can say, "*In the beginning was the Son of man and the Son of man was with God, and the Son of man was God.*" See, there's no change, brother/sister, there's no change. He can change His mask, He can change the hour but God Himself does not change. Now He always was these things, "*In the beginning was God*" everything in God which was to be manifested and that is God manifesting before us. And if He chooses now to manifest through a prophet then that's exactly what He's going to do.

Now people keep telling themselves the fact that God works through a five-fold ministry and through the body of Christ which we call the Bride. But when it comes to believing that God was in the prophets, they don't want that. Because that puts the Bride under a constraint to hearken and obey all that this prophet said. That puts her in a strait-jacket that if you hearken your ok, but if you got another thought coming you're not ok. and people don't want that.

So what brother Branham is telling us here is that when you have a prophet come on the scene, you had better understand it has nothing to do with the man, but it has all to do with God. And that brings us down to the very narrow confines of our entrance into the Present truth.

48 Like I change from husband when my child is born, then I'm father. When my grandchild is born, I'm grandfather. See? But I don't change. I still--it's still me. See? And that's God. It's just I change my... See, it's just change your form. See? Notice, and nature changes it down from a young man to a middle-aged, to an old man. And there you are (You see?), you just change your form.

So what's he saying? You're changing your role. In other words, you're the same person but now you're thinking in a certain direction which is necessary to think in and to manifest because that is the requirement of you now in relation to others.

So therefore, God always thinking of us and always looking at our needs He's got to play the role that is relative to our hour. You see? And to do that there's got to be a Word for it. Now the average mind does not want that. It can't take it.

Now, you couldn't say a little fellow stand up here, sixteen years old, say he was grandfather. He couldn't be; his form has to be changed. A few years changes it, then he becomes grandpa. See what I mean?

But it's the same Person all the time, the same Person, God all the time. In this way He reveals Himself to His people in doing this. Notice, through the age of the Pillar of Fire He revealed Himself to His people. In the age of Jesus He revealed Himself to His people. In the age of the Holy Spirit, as Son of God, Son of David...

*He always reveals Himself in that manner to His people, making the people to know Him. He's veiled behind something, notice, in the same way or **same nature**, every time.*

Now you almost think that something was interjected here that was not wanted by Bro. Branham but that's not true. What he is saying is "all right *there's a revelation when He's Pillar of Fire. There's a revelation of it when He was Son of man on earth, There's a revelation through the ages as Son of God*, and then he said, "***The revelation's coming of the Son of David.***" And that's wonderful. No one can begin to think what that's going to be like, for Paul said, "***No eyes have seen nor ears have heard what he has in store for you that love him.***" And so we have hardly got a word about it and when the Millennium breaks forth though we crown Him Son of David, King of kings, and Lord of Lords, He will not absolutely take that authoritative position till He's upon earth here on His throne. There will be a temple and everything else according to Bro. Branham which we don't understand very much about it, but we are not required to know what is future because God interprets His Word by bringing it to pass.

We are just required to receive the manifestation of the Word when he does bring it to pass. But there will be an unfolding revelation of one thousand years of Son of David and we will live to see it.

48 *And He always reveals Himself in that manner to His people, making the people to know Him.*

To know what? **What He is at that hour.** Now what the new name is we don't know but one thing is for certain, if you miss the revelation of the Son of man and cannot place yourself in that hour you're not going to get the new name, so just forget about it. You will know it in the hour it is to be known. and this is not that hour.

Your faith is not built upon some unsubstantiated and mythical something, of your imagination. ***Our hope is built on nothing less than Jesus' blood and righteousness, on Christ the solid rock I stand, all other ground is sinking sand,*** and Christ is the word. .

The revelation of this hour is revealing God, Son of man and He always reveals Himself in this manner.

48 *But it's the same Person all the time, the same Person, **God all the time.** In this way He reveals Himself to His people in doing this. Notice, through the age of the Pillar of Fire **He revealed Himself to His people.** In the age of Jesus **He revealed Himself to His people.** In the age of the Holy Spirit, as Son of God, Son of David... **He always reveals Himself in that manner to His people, making the people to know Him.** He's veiled behind something, notice, in the same way or **same nature**, every time.*

Look, Moses was a prophet and god revealed Himself to the people through his prophet Moses. The same with Isaiah, Jeremiah, Ezekiel, Elijah, and he did the same through His prophet son, Jesus.

Notice he said, *he was veiled behind the Pillar of Fire, then He was veiled behind human flesh*, and now He's the veil is again the Pillar of Fire and the veil also is the prophet.

49 *God veiled in Jesus, to do the work of redemption at the Cross. Now if God was veiled to do redemption then God had to have a special veil. A Lamb of God, His first born son.*

God could not die, as a Spirit, He's Eternal. But He had to put on a mask and act the part of death. He did die, but He couldn't do it in His God form.

Now what is this **God form**? It's Spirit. The Bible teaches that "**God is Spirit**".

*He had to do it in **Son form**, Now it doesn't say, He had to do it in **the form of a Son** or in a **Son form**; "**He had to do it in Son form**." Son of man on earth. See? He had to be **Son form**. Then when He returned on Pentecost, He was Son of God again. You see what I mean? Get the idea? He was...*

So he's talking about a dispensation. So it's not in the form of a Son; **it's Son form**. In other words, what is the form of this hour, of that hour? **Son**! That's actually the Book of Hebrews.

Let's just take a look at it **Hebrews 1:1** *God, who at sundry times and in divers manners spake in time past unto the fathers (in) the prophets, (2) Hath in these last days spoken unto us In Son*, He was in the form of prophets, now he's in the form of Son. They were a son of man; but He is The Son of man. They pointed forward to Him and he is the One they pointed forward to.

50 *He had to come into human flesh, to... And nobody, no sexual desire... Because that proves again our statement of the serpent's seed (See?): sexual, absolutely sex, not apples, but sex. That's right. That had to be. Notice here (See?), for any good man... Look at those prophets back there, but He had to be more than a prophet. See? In order to do that He had to come virgin birth, showing that virgin birth proved... He had to be born virgin birth to take the curse off: the Antidote. See what I mean? So it had to be sex; He proved it in His own coming. He come not in sexual desire, but through virgin birth. And He changed His mask from Jehovah to Jesus in order to take the redemptive work in the drama that He's acting out in God at the cross.*

I think we will cut it off here, because this starts a new thought here in paragraph 50, and we'll just wait to take this thought this evening at our communion service.

Let's bow our heads in prayer.